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WEEKLY REVIEW.

—Marshal MacMahon has authorized Prince Napoleon to enter France. This is a straw showing how the wind blows. Where is the Republic! MacMahon is acting as though all the power were in his own hands.

—Señor Figueras, just now at the head of Spanish affairs, announces the separation of Church and State and the abolition of slavery. We hope the Cuban slaveholders will be brought to "see" this. One year ago, King Amadeus, in opening the Cortes, used the following language ; "As a Catholic, and as the head of a nation also Catholic in its immense majority, I should be exceedingly glad were I enabled to announce to you that the re-establishment of our relations with the Chief Pontiff is already an accomplished fact. Nevertheless, I have good grounds to hope that the concord I so ardently and sincerely desire with the Holy See will not be long delayed." The friends of civil and religious liberty were alarmed by this language, so little in harmony with the movement that had brought the speaker to the throne. We have before us the translation of an address to the Spanish nation, prepared by representatives of Protestant churches in Spain, in consequence of this royal utterance. What Rome had done for Spain, is shown in this earnest address, by the indisputable logic of facts. We must cite the eloquent words with which it closes :

Christianity must be not a doctrine merely : before all and above all, it must be a life—life with Christ in God. And we, Evangelical Christians, the objects of so many calumnies, announce none other than the Christ of God, the Christ of the Scriptures, the Desire of all nations, who alone can satisfy the thirst which torments society in all its extent.

We announce the Christ who came to reconcile God to men and men to God, who came to give peace to the conscience and joy to the heart.

We announce the Christ who finished once for ever the work of redemption which the Father gave Him to do, becoming obedient even to the death of the cross, in order that, by His death, all who believe in Him might have everlasting life.

We announce the Christ who offers us, in His person, at once the object of our faith and the perfect example of life.

We announce the Christ who came to declare men to be of full age, and to tell them that now there is no longer a priestly caste, because all are kings and priests, and alike equal before God.

We announce the Christ who desires the whole man for Himself—the Christ who demands a voluntary obedience, because His must be a "willing people"—the Christ who is better pleased with one spark of true faith than with the most complete adhesion to His Word if that adhesion is blind and unreasoning.

We announce the Christ who loves—the Christ who pardons—the Christ who died and rose again to intercede for those who are His—the Christ who consoles in affliction, who strengthens in the bitter trials of life, who compassionates the orphan and the widow, who forgets not the sick on his bed of suffering, and who spreads with sweet flowers the oftimes rough and tortuous pathway of poor humanity.

Christ is the theme of our preaching, Christ is our religion ; and none other than that we preach Christ, is our great crime in the eyes of the Romish Church. And this is easily understood.

Maintaining that Christ is the only intercessor between God and man, we do away at once with the worship given to saints and angels, whom the Church of Rome adores as mediators and intercessors.

Presenting the sacrifice of Christ as the only true sacrifice for sin, we prove to be useless and unchristian that show of sacrifice called the Mass.

Telling of a full pardon obtained for us by Christ, there remains no place for a purgatory.

Announcing the freeness of Christ's pardon, and that it is granted to all who seek it, works of merit disappear, and with them a source of rich revenue to the clergy.

Teaching that Christ has instituted a universal priesthood of believers, the idea of a Levitical priesthood no longer can exist.

Proving that Christ requires a faith free and spontaneous as the love which inspires it, all religious intolerance is at once condemned.

Establishing that God alone can pardon those who believe in His only-begotten Son, and that He pardons all such as truly believe in Him, the Confessional disappears.

Demonstrating that the person of Christ is alone found pure and without spot in the Holy Scripture, the traditions of the Church receive their death-blow ; and thus it will be sufficiently seen why our preaching of Christ, and Christ alone, stirs up against us all the wrath of the Romish clergy.

But it matters not. Convinced in our conscience that the doctrines we have set forth, and the practices we follow, are in conformity with the Word of God, the only rule binding upon man, while the doctrines and practices of the Romanists are opposed to that Word, and consequently lead souls astray into error, we will continue to announce Jesus only, the true Redeemer of men and nations, confident that God's approval rests upon us, and that the day will come, perhaps at no distant date, when the descendants of those who now revile and persecute us will confess that the Spanish Evangelical Christians of the nineteenth century deserved well of their country and of mankind.

Amadeus has paid dearly for his words, and Rome's last hope of a Concordat with Spain is gone with him. The troubles of Spain are not yet over, however. The vial is not yet fully poured out upon her, though we hope the end is near.

—Father Nugent, a temperance reformer, lately told one of his audiences in Liverpool that the daily average of women locked up in the borough prison in that city, in 1868 was 381, in 1869 it was 389, in 1870 it was 444, in 1871 it was 402, and in 1872 it was 506, an increase of 30 per cent. in four years. "The glass does the mischief." Whither are we tending ? Meanwhile the House of Commons have just thrown out the Permissive Prohibitory Bill.

—The Rev. A. P. Hogarth was ordained to the ministry by the Established Presbytery of Edinburgh, May 7th, and inducted to the office of Assistant Chaplain of the Church of Scotland, as successor to the late Rev. Mr. Middleton at Kurrachee.

—There has been a sort of newspaper duel between Miss Annette Akroyd and Baboo Keshub Chunder Sen, the merits of which we have not yet mastered. Miss Akroyd is the theistic lady from England who came out to Calcutta to take charge of a school for Native girls in which Christianity was not to be taught.

—At the meeting of the Christian Vernacular Education Society, in London, May 5th, the Archbishop of York moved the adoption of the Report.

Lord Lawrence seconded the resolution, and spoke most highly of the missionaries in India. Hand in hand with the missionaries they found this society, and no one would doubt that it was a great thing to teach people in their own language. This was especially the case with the lower classes in India. For the last forty years a great improvement had taken place in the efforts of the Government towards the education of the people, but these efforts had been confined almost entirely to the upper classes. However, the time had come when the upper classes might be left to support their own educational institutions, and the grants of money now given by the Government spent on the masses. (Cheers.) Education also had effected a great change. As the natives of India received a secular English education they lost all belief in their own religion and lost their regard for "caste ;" and beyond a European education they obtained nothing to replace the religious influences which that very education destroyed. Too many of the young students in India therefore grew up with no belief at all, and were atheists or mere deists. This being the state of things in India, they would all see how valuable the influences of this society were, and how noble its work was.

—Two illustrations of the power of Caste are mentioned in this week's papers. The editor of a Native paper in Ahmedabad has brought a suit against the B. B. & C. I. Railway for Rs. 5, damages for injury done him by allowing a Dhed to sit in the same carriage with him. The Small Cause Court Judge at Ahmedabad shrinks apparently from the responsibility of deciding the question (we supposed that it had been decided 20 years ago) and has referred it to the High Court. The widow of the late Mr. Cursondas Mooljee who with his family was excommunicated for having visited Europe, is now petitioning the Caste rulers to restore her to Caste. In Bengal they are a whole generation ahead of us, in this matter of Caste. At a recent Caste dinner here, the presence of a Freemason was the signal for an instant abandonment of the feast, all taking flight.

—A memorial has been presented to the Archbishops of Canterbury and York signed by 14 lords, 17 baronets, 17 knights, five honourables, 11 members of Parliament, 15 mayors, 268 justices of the peace, 268 deacons, and 328 churchwardens, besides a large number of others, making a total of 60,200 signatures.

The memorial referred to the Bennett Judgment, and appealed to the Archbishops to exercise all the authority vested in them for the entire suppression of ceremonies and practices adjudged to be illegal, and, in the event of that authority proving insufficient, to afford all other needful facilities for the due enforcement of the law : to take especial care that in the consecration of new and in the restoration of old churches no form of

architectural arrangements and no ornaments be allowed which might facilitate the introduction of the superstitious practices and erroneous doctrines which the Church at the Reformation disowned and rejected; and, lastly, in the admission of candidates to Holy Orders, in the licensing of curates, and in the distribution of patronage, to protect the memorialists and their families from teaching what, though it might not subject the individual offender to judicial condemnation, was, when taken in its plain and obvious meaning, subversive of those truths to which the Protestant Church, as keeper and witness of Holy Writ, had ever borne its faithful testimony.

This movement was in connection with the Church Association.

The Archbishop of Canterbury said in reply that the best mode appeared to him to be that the Archbishop of York and himself should quietly draw up a written answer to the paper and present it to the Chairman of the Church Association. He felt extremely grateful to the laity for being present in such large numbers, and regarded it as a hopeful sign. They had asked him two questions, whether the law should be obeyed, and whether he was prepared to do all he could to enforce it. To both of those questions he distinctly answered in the affirmative. As to whether the law was to be a dead letter, he answered in the negative. The Nonconformists thought they would gain greatly if the Church was disestablished, but he thought the only body who would gain by it was the Church of Rome.

—We have been favoured with a copy of the Report of the Western India Native Christian Alliance. Branches of the Association have been formed in Guzarat, the Deccan and the S. Marathi Country. Deputations have visited the Deccan and Guzarat. The Report notices the various difficulties and discouragements that have been encountered, but speaks hopefully. At the recent meeting of the Alliance, one of the members offered himself as an evangelist, and as he is one in whom all have confidence, one of the original proposals of this Association is likely to be carried out.

—The Report of the Basel Evangelical Mission in S. W. India for 1872 has reached us. It differs in some respects from previous Reports. Instead of noticing successively the operations of the 19 stations in Canara, Coorg, Southern Marathi Country, Malabar, and the Neilgherries, it groups all the information under a few general heads. On the 1st of January 1873, the European Missionaries were 64 in number, about one-fourth of whom were unordained, with 35 sisters; 5 Native Pastors, 60 Catechists; 4,404 members of the congregations, of whom 2,482 were communicants (an increase of 175). Converts baptized last year, 143. 2,408 children are taught in 71 schools by 62 Christian and 32 non-Christian teachers. We hope shortly to present some extracts from this Report, which, without announcing any extraordinary success, shows that the blessing of God has rested on every branch of the Mission's work. Some of the educated Natives have the idea that Christianity has died out in Germany. Does this look like it? Here is a single German Society sending out 64 missionaries to India, and there are two or three other German Missionary Societies. There is doubtless a great deal of infidelity in Germany, but this represents a falling away not from vital Christianity, but from formal Christianity. We doubt whether the truly godly there are less in number than they have been at any time in the past.

—We have received a pamphlet entitled "Kafiristan: An Account of the country, language and customs of the Siah Posh Kafirs. Compiled by Mr. Downes, missionary C. M. S." This pamphlet does not give us a great deal of information; it shows us how little is really known of a region only 200 miles from Peshawur. About a dozen mutually contradictory opinions as to the origin of the Siah Posh, are quoted, and the only conclusion we can come to is that they are descended from Adam. They are idolaters and have a great hatred of the Mussulmans. Their language appears to have some Sanscrit and some Hindustani elements in it. Mr. Downes is, we believe, desirous of commencing mission operations in Kafiristan, but the Government seem to think it will lead to trouble on that turbulent frontier.

—We have received an appeal for funds for the erection of a Church for the Native Christian community in connection with the Church Missionary Society, Lucknow. This church is to be in memory of Sir Henry Lawrence, who earnestly desired "that a Christian Mission should be formed in the centre of Mahomedism." The Native Church of the C. M. S. in Lucknow at present numbers about 250 with 93 communicants. The present edifice is too small. The church to be erected, and the site, will cost about Rs. 20,000. Rs. 9,000 have been subscribed.

—It is satisfactory to learn that the Modoc war has ended, and the assassins captured, without any such extermination of the tribe as was talked about.

—An extraordinary blunder has been made by one of H. M.'s ships of war in attacking and capturing twelve dhows in the Red Sea, which afterwards turned out to be not slavers but trading vessels. The telegram does not say what flag they sailed under. This is just one of the infelicities which the slave-trade renders possible. All sorts of means are resorted to by the slavers to disguise their business, and not without success. The commanders of vessels employed to put down the traffic are often tantalized by the escape of slavers through these disguises, and in their eagerness not to be cheated, are liable sometimes to seize innocent parties. This only constitutes an additional reason for stopping the traffic before it reaches the high seas.

A correspondent asks our opinion of what is said in 1 Cor. xi. on the subject of covering the head in time of prayer. A friend of his thinks that women are here enjoined to have their heads covered at all times if they would be always ready to pray; "people fancy it means in the assembly, but there is nothing said of this in the early part of the chapter." We think however that it is implied all through. The passage would be more intelligible to the English reader if instead of 'cover' the word 'veil' were used. The ancient Greeks wore a loose flowing outer garment that could easily be brought over the head, and we have often seen in ancient bas-reliefs men represented thus. It would seem that the Corinthian Christians sometimes covered themselves thus in time of prayer. Paul objects to it as regards men, but approves of it in case of women. The women of India use their *loogade* in this way when they wish to hide their faces. Christianity does not ignore national customs. Particular usages are expressive of reverence in one country, others very different in another. In the East, the shoes are taken off on entering a temple, in the West, the hat is taken off. So also as regards acts expressive of modesty. A thing may be very immodest in one country or one state of society that would not be in another. In Turkey at the present day, it is not considered modest for women to appear in public unveiled; and it might be a question how far it would be right for Native Christian women in those countries to ignore that feeling. Paul says "the woman ought to have power on her head because of the angels;" that is, she ought to be veiled as an indication of her being under authority, out of deference to her husband, her lord; "because of the angels" or messengers, as some would render, that is, emissaries of rich, voluptuous men employed to procure women for their masters and who would be attracted to a place where the women appeared unveiled. It is not certain that this is the meaning, but it harmonizes with the context. Is Paul laying down a principle applicable to all localities and times? If he were laying down an absolute rule, he would hardly follow it up with an appeal like this: "Judge in yourselves; is it comely that a woman pray unto God uncovered?" Here the appeal is to their idea of suitableness or expediency. Now the idea in the minds of those to whom Paul was writing, would be very different from that entertained by Christians generally in these days. Our usages are so entirely different that it neither appears necessary or expedient that women should be veiled in public.

We have received a copy of the paper on Medical Missions by Dr. Valentine of the Rajpootana Mission, read at the Allahabad Conference, and have read it with much interest.

It is now about thirty years since the first Society for the training of Medical Missionaries was established in the city of Edinburgh, under the presidency of the celebrated physician and philosopher Dr. Abercrombie. Notwithstanding that the Society, from the first, was composed of such men as Drs. Abercrombie, Alison, Coldstream, Simpson, Miller, and Wilson, men who were not more remarkable for their genius and professional attainments, than for the purity and holiness of their lives, and their ardour and zeal in their blessed Master's cause; and notwithstanding that these men gathered around them others of like spirit with themselves, who spared neither time nor labour in advocating the claims of the Society by means of tracts, sermons, lectures, and prize-essays, we find them at the end of the twelfth year of the Society's existence, stating that 'The Society's object has apparently not yet commended itself to the favourable judgment of the friends of Missions. Few persons well qualified have offered themselves as Medical Missionaries. Funds therefore have been provided but scantily.'

For a number of years the Society did little more than maintain its existence. The friends of Missions did not take kindly to it. Perhaps the testimony of American Missions tended more than anything else to break down the prejudice existing on the subject. Even so long ago as half a century the American Board sent out physicians to some of their fields to minister first to the medical needs of the Missionary families, and beyond that to do what they could for the relief of the people. The testimony was to the effect that many were drawn to the Gospel by the benefits thus bestowed upon them. In process of time the Edinburgh Medical Mission vindicated its title to the support of the public. Dr. Valentine tells us that five medical missionaries had been sent to the Rajpootana field in ten years, and that two others were on their way. The Edinburgh Society seem to entertain the belief that the medical mis-

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sionary should be unordained, and should confine himself mainly to the exercise of his medical skill. He may indeed speak the word in season, here a little and there a little; but his work is done when 'he can dismiss his patient to seek and to find elsewhere' the word of life. There should be a broad distinction between the medical missionary and the ordinary missionary; the one is a preacher of the Gospel, the other is not. In one of its papers the Society uses the following strange language:

"The medical missionary is beset with a temptation to be the *preacher as well as the healer;* it is a subtle temptation, arising from the yearnings of his own heart to see spiritual fruit of his labours, and from the applause and encouragement he *inconsiderately* receives from others." "The work of the doctor is to open the door, that the evangelist may enter in, and find a willing audience for the message of peace and reconciliation. Disinterested kindness on the part of the medical missionary, with love and humility, will not only open the doors of houses, but the doors of the hearts as well. Did men, according to the apostolic precept, think soberly of themselves; did they think of themselves not more highly than they ought to think, and abide in the same calling wherein they were called—not slothful in business, fervent in spirit, serving the Lord—then doubtless the Divine plan, well ordered in all things and sure, would accomplish that whereunto it was appointed. But men dissatisfied with the position and duties assigned to them, and puffed up with vanity and conceit of their own abilities and attainments, intrude on the position and duties of other men, leaving their own work imperfectly performed; and performing but very imperfectly the work of others, unity and even harmony are thus broken, and jealousies and confusion and dissensions are engendered."

This seems to us a style of language to be deprecated. We have the feeling that if a man may not be trusted to preach the Gospel, he will not be very useful in a M[redacted]is medical abilities should be respectable. If he believes himself called of the Lord to preach as well as cure, he ought not to be checked by such a rule as this. The man who has healed your body, is the very one perhaps that you will be most disposed to hear on the subject of salvation. The idea of rivalry and jealousy between missionaries and medical missionaries, seems to us preposterous. It is only when self is crucified, and Christ is all in all, that a man can be a worthy missionary, medical or otherwise. Dr. Valentine has some good remarks on this subject. He also discusses the question of rural districts or large cities for medical missions. He notices with approbation the Female Medical Mission lately established, and brings forward his scheme for a Medical Missionary Training Institute for the N. W. Provinces. The pamphlet is well fitted to do good.

The Bombay Guardian.

SATURDAY, JUNE 7, 1873.

SOME THOUGHTS ON HOLINESS. VII.

THERE are indications that the subject which we are discussing, is arresting the attention of Christians more than it has done for a long time, perhaps we may say, in modern times. The opinion begins to prevail that it has been to some extent misapprehended by those who have opposed it, and who have looked upon it as implying defective views of man's depravity. It is matter of thankfulness that there is in any quarter a disposition to look at the matter without prejudice and give it an impartial consideration. When Christians come to see that it does not involve self-glorification in any degree, they will be in a better position to estimate the evidences on which it rests. We have pointed out that the blessing only becomes attainable when a man thoroughly recognizes the fact of his utter depravity. Here let us indicate what we mean by utter depravity. It does not mean that every man is guilty of all conceivable wickedness. It means that man, left to himself, cannot please God. Of Him, through Him and to Him are all things. Every good and every perfect gift cometh down from above. God only is holy. God never intended us to act independently; he intended us to act freely, but when He gave us freedom He showed us that without wisdom from above, moment by moment, this freedom would only be abused and be harmful; and declared His readiness to give us this wisdom. All independent action is sin. And no amount of self-tuition or self-torture can constrain these natures of ours to render due obedience to God. We easily keep from overt acts of sin, because of the restraints of education or society; and many of us are in no wise tempted to do things that are disreputable or followed by unpleasant consequences. The parable tells us of the one debtor that owed 50 pence and of the other that owed 500; but neither of them had anything to pay; they were alike bankrupt.

We have spoken of it as matter for congratulation that there is now, on the part of many, a greater willingness to look at the Scriptural evidence of this matter. We believe that the grandest results are connected with the fulfilment of Christ's prayer, Sanctify them. His people shall be willing in the day of his power, in the beauties of holiness from the womb of the morning. The Apocalypse tells us of a moment when there shall be heard a jubilant shout: Now is come salvation and strength and the kingdom of our God and the power of his Christ; for the accuser of our brethren is cast down. All things seem to intimate that the hour for this is at hand.

Blessed are they that hunger and thirst after righteousness, especially if they are not baffled by erroneous teaching. The Spirit of God will show them more and more of their own unrighteousness, and it will seem to them that they are going backward in grace instead of forward. They must be stripped of every vestige of their supposed righteousness, and must be stripped also of all hope of rectifying themselves. When they have reached this point, it will behoove them to receive Christ as their righteousness, holiness, completeness, goodness; and the very moment they have faith for this they will find themselves holy with Christ's holiness. Then will they be able to use this language: "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life that I live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

Christ came to save his people from their sins; to redeem them from all iniquity and purify them unto himself a peculiar people, zealous of good works. In requiring men to follow him, he requires them to follow holiness, and to be holy. We have the express command: Be ye holy, for I am holy, in the Old and New Testaments. As children of God we must be like God: Be ye followers of God as dear children. We call believers Christians; the New Testament constantly calls them saints. Ye are not of the world, as I am not of the world. We have found six texts in the New Testament which at first sight seem unfavourable to the hope of entire holiness in this life; but the texts which in the most express terms set it forth as the privilege of believers are almost too numerous to mention. But there was one danger which Scripture had to guard against in setting it forth. Many would come to Christ sincerely but with very defective views; with faith immature; needing instruction and perhaps not in a situation to obtain it rapidly. The adversary may obtain an advantage over these; they may sin, through ignorance, inadvertence or want of watchfulness. If they do so, they might be tempted to despair, to conclude that they never could follow Christ, and give up the struggle. Now it was most important that Scripture, in laying down perfect obedience as the rule of action in Christ's kingdom, should guard against the feeling of hopelessness that would be likely to spring up in the heart of one that had been overtaken in a fault. And as a matter of fact, we find all the New Testament utterances on the subject of holiness reducible to these two things. Christians must be holy; but they must not despair if, through immaturity of views, they slip, they slide. See these two ideas wrought out in the epistle to the Hebrews; also in John's epistle.

Can language be more positive than this: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." "He hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue."

WHAT IS TRUTH?

The Lord God omnipotent reigneth. (REV. xix 6.) The prayer which now ascends from the hearts of thousands, from the lips of millions, will then be fulfilled: Thy kingdom come! And thus we see that the great hindrance to its coming is the existence of corrupt forms of Christianity, which open a door to the ambition of men who are more eager to rule than to have God rule, systems which make man dependent upon men, which exalt the clergy, which leave individuals unacquainted with the Saviour.

Clean and white. (6.) Pure and resplendent, says the original.

The fine linen is the righteousness of saints. Righteousnesses. Christ's justifying righteousness and his communicated righteousness.

I fell at his feet to worship him. (10.) Oh John, beloved disciple, how could you do this? Have you not yet got so far as the first commandment in your theology? After 60 years of communing with Jesus, are you going to fall down and worship before every shining angel you see? There is some mystery about this. John knows very well not to worship any creature. Perhaps the answer of the angel will explain matters.

I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; for the testimony of Jesus is the spirit of prophecy. (10.) In xxii. 8, 9, we find John again falling down at the feet of the angel, and again warned not to do it, "for I am thy fellow-servant and of thy brethren the prophets, and of them who keep the sayings of this book." Now these words are very express and free from ambiguity. The speaker is John's fellow-servant; he is one of the brethren of John that have the testimony of Christ, that witness for Christ; of the brotherhood of the prophets: prophecy is here identified with the witnessing for Jesus; he is a preacher of righteousness; he is one of those who keep the sayings of the prophecy of this book of Revelation. He is a believer;

a Christian; a student of God's word; a preacher of righteousness. In the latter days, when the world is ripe for judgment, some believer will, by the grace of God, be enabled to avail himself to the uttermost of the promises, to see the length, breadth, depth and height of Christ's love, become most intimate with him, keep Christ's words unto the end, be like him, be in the world as he was in the world; by faith he will receive Christ as his redemption as well as wisdom, righteousness and sanctification, so that his body shall not see death; Christ's word, I am glorified in them, will be fulfilled in him, and he shall receive a body like unto Christ's glorious body. Whether it shall be only one or two, or many simultaneously, who shall thus overcome by faith, we cannot say. John has a vision of this. The angel represents to him these latter-day attainments of the believer. We shall be like him, said John in his epistle, for we shall see him as he is. Well, he sees one thus made like him, and the likeness is so wonderful that he thinks it must be Jesus himself whom he sees, and falls at his feet to worship him; for John knew very well that worship is for God only. The "angel" is one that kept the sayings of this book; that noticed the wonderful things promised to him that overcometh, and staggering not through unbelief, sought the fulfilment of them. "I will write upon him the name of my God and the name of the city of my God, new Jerusalem which cometh down out of heaven from my God, and my new name." In such passages the descent of the New Jerusalem from heaven is directly connected with the overcoming faith and consecration of a believer. When Christ says, I am glorified in them, he plainly intimates that there shall be a full revelation of his glory not in heaven merely but upon the earth, the very earth where he has been rejected and despised. The testimony of Jesus is the Spirit of prophecy; we must be like Jesus in order truly to witness for him. The prophecy came not, says Peter, by the will of man, but holy men of God spoke as they were moved by the Holy Ghost. By the Spirit of prophecy is meant the Holy Spirit given without measure to believers and revealed in them in such a way as to be a testimony to the risen Saviour. So on the day of Pentecost the Spirit was so poured forth that thousands saw in it the evidence of Christ's ascension.

The Word of God. (13.) This was his name, and this was the name that no man knew, but he himself. No other thoroughly understood the purport of the Word.

Out of his mouth goeth a sharp sword. (15.) We thus see what kind of slaughter is intended in what follows. It is the word of God, the word of Christ, unalloyed by the admixture of human ideas, that destroys the idol self and overwhelms the enemies of the truth with a consciousness of sins.

He shall rule them with a rod of iron. This is the promise of the 2nd Psalm, made over by Christ in Rev. ii. 27, to the believer. But it is always Christ that rules and works: Whatsoever ye shall ask in my name, I will do it, he says; without me ye can do nothing. It is Christ who is revealed in this horseman; for his name is King of kings and Lord of lords.

Gathered together to make war against him that sat on the horse. (19.) Translated out of the language of symbolism, this would imply that their hostility to Christ, notwithstanding their professions of attachment, will be manifest in unequivocal ways and forms, just at the time when this testimony shall be borne from heaven. The enumeration in *v.* 18 corresponds nearly with that in vi. 15: kings, great men, rich men, chief captains, mighty men, every bondman and every freeman.

The false prophet that wrought miracles before him. (20.) This is the two-horned beast like a lamb, speaking as a dragon, mentioned in xiii. 11. The Romish clergy in each several country, ruling the country for the Pope and directing the State in the same interest.

These both were cast alive into a lake of fire. (20.) These are not two individuals. The thing shown is the utter destruction of the Romish systems both Papal and national. God, in some clear unquestionable way bears testimony from heaven, to some body, some church, some system, and in doing this pronounces condemnation on all that is in opposition to it. The counterfeits are exposed and their influence is annihilated. There is nothing here about persons. For anything here said there may be a general submission of the communities now at last enlightened.

And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth. (21.) The rest are the kings and their armies. The sword is the word; no longer a word that critics can sit upon and dissect and talk pompously about as though the Bible were simply that they might mount by it to literary fame; but every jot and tittle of it is felt to be the living word of the living God, and it slays everything in the heart that is found opposed to it. The men affected by it have no longer an existence as enemies in the field against Christ: their power is annihilated; they no longer exist as Romanists, or semi-Romanists, or quarter-Romanists. The extinction of opposition is what is intended. The testimony from heaven invests the word of God with its own tremendous power, the power of God.

Epitome of News.

Saturday, May 31, 1873.

—Home paper: "Some benevolent ladies, residing at Nice, organized, a few days since, a musical service at the Church of St. John the Baptist, for the benefit of a charity. When the anthem was finished and the collectors had made their rounds, sudden noises, and afterwards cries of fire, were heard. A scene of indescribable confusion ensued; the women screamed and rushed to the altar for protection, and a band of thieves, who had caused the alarm, threw themselves on the affrighted crowd, seized the money collected, the watches, chains, shawls, and jewellery of the ladies, and made their escape before any gendarmes could arrive."

—The *Christian:* "A series of very important services has lately been held at Cambridge. Fifteen parishes in the town and neighbourhood joined in the work, in which the Bishop of Ely took a leading part. The Rev. W. Baird, vicar of Homerton, gave the opening or preliminary address, on the Saturday evening. Addresses were given every evening at the rooms of the Church Missionary Society, at which a goodly number of University men were present, and on one occasion a blessed prayer-meeting was held in the rooms of one of the most eminent mathematicians of the day. Most of the preachers gave fearless testimony for the gospel of Christ, the bishop reminding the preachers that their success could only be in proportion to their faithfulness in holding up the Lamb of God. On Friday a conference 'On the deepening of the spiritual life' was held, which was full of interest."

—*Day of Rest:* "Miss Baxter, of Dundee, gives the London Missionary Society a small steamer for their work in the South Seas, with special reference to opening a mission in New Guinea, and supplying it with native agents from islands already evangelized."

—"The New York City Mission employs 38 city missionaries, uses 7 missionary chapels daily, controls 4 mission churches with 600 communicants, and 5 Sunday schools with 1,500 children, has organized 8 temperance societies with 4,000 pledged members, has reading-rooms and lodging-houses, and is strengthened by such aid as that of the *Helping Hand Association*, which conducts sewing schools and gives employment to 300 poor women."

—"Out of a modest income Bishop Kemper (U. S.) was almost a lavish contributor to Christian work. At his death the secret was found to be in his rigid personal economy. Not even blank half-sheets of letters were thrown away, and the result was seen in many a comfort furnished to a poor missionary's family, and timely gifts to many a parish struggling to build its church."

—"A friendless, moneyless, supperless boy wandered one night through the streets of a great city. He had found no work and no shelter; and he resolved that if ever he was rich he would found a *Strangers' Rest* to shelter the honest poor like him. Mr. Keyser is now a wealthy, busy, white-haired merchant in New York. 'Scores of poor widows and orphans are sheltered by him in different parts of the city;' and in Pearl Street he has opened his *Rest*. It accommodates eighty, and is a comfortable, well-furnished, scrupulously clean house, with a large, well-lighted reading-room. Men seeking work enter free, and Mr. Keyser himself is very often on the spot. Every guest must take a bath, is furnished with a night dress, has his worn-out clothes replaced by new, is supplied with hot soup, bread and butter, tea and coffee, and is allowed to remain for a week after obtaining employment, so that he may have wages to pay his week's board in advance."

Monday, June 2.

—*Edinburgh Review:* "For a long period public opinion seemed to look upon the ravages of intemperance with a curious but helpless anxiety, if not with a fatalism which regarded the injuries it inflicted on society as we regard the frosts of winter or the heats of summer. But it has come at length to present a bulk of concrete fact far too vast and hideous to be any longer endured, shocking at once the moral sense and social order of mankind; and public opinion has been still further excited by the fact that the adversary is not only strong in numbers and position, but has been recently swelling its ranks by fresh reinforcements, and extending its lines in every direction. The people of this country are spending in drink a hundred millions sterling a year. A trade has grown up in this kingdom, with a capital of a hundred and seventeen millions sterling, and a constituency of a million and a half engaged in the management of its 150,000 establishments—a trade more powerful far than the cotton industry with its capital of eighty-five millions, or the woollen trade with its twenty-two millions, or the iron trade with its twenty-five millions—a trade which consumes in the manufacture of drink an amount of grain equal to the whole produce of Scotland; which returns to the revenue 29,126,000*l.* or nearly half the actual taxation of the United Kingdom; and which, after all, in its legitimate exercise, provides but a luxury, and in its illegitimate the most insidious of all social temptations. These are facts of uncommon interest and significance."

—*Honolulu Gazette:* "Dr. Trousseau and Hon. S. G. Wilder, of the Board of Health, visited the Leper Hospital at Kalaupapa, on Molokai, on Wednesday and Thursday of last week. They found the settlement numbering over 600 persons, of whom about 120 were the natives who lived in the village prior to its selection as a hospital site, who, as owners of the land, prefer to remain on it. There are over 400 lepers, and about 100 relatives, who have gone there, self-banished, rather than be separated from their [redacted] patients gathered there, from every [redacted] were as contented as could be expected. No complaint was made by any one, and in answer to inquiries all said they had an abundance of food and everything they wanted. Few realize the magnitude of this work. The plague is extending, and with all the vigilance of the authorities to check it by isolating every new case, it is rapidly spreading, chiefly among the young, who inherit it from their parents. The very worst cases are boys and girls; and to establish and carry out the rule that every child tainted with the disease must be torn from its parents, and banished for life among strangers and lepers, seems cruel. Yet this is now being done every month with natives."

—*Christian Advocate:* "The Cincinnati *Gazette* gives an account of the sad and strange death of a Roman Catholic citizen of Kalamazoo, Michigan. It seems the man lent a priest a sum of money to help to build a parish church, which the Catholic bishop refused to recognize subsequently as a loan. The poor man, fearing a foreclosure of the mortgage on his farm, brought a suit in chancery against the bishop. For doing this he was forbidden to partake of communion by the bishop during the episcopal visit, and the edict of excommunication was read to him. Fearfully frightened, he asked what his offence had been, and was told that he was excommunicated for having sued a bishop of the Church. Being a devout believer in the powers of the clergy, he was frightened nearly out of his wits, and implored the bishop to revoke the excommunication. This was done on condition that he would withdraw his suit. He complied with the demand, and the interdict was removed. It was too late, however, and the wretched man sank beneath the weight of his fancied guilt, and died. The matter has created much excitement in Michigan, as might be expected. Senator Emerson has introduced in the Legislature a bill punishing by a fine of one to five thousand dollars, or imprisonment from one to five years, any bishop or priest who shall excommunicate, or threaten to excommunicate, any member to prevent him from commencing any suit or collecting any claim."

—"The Imperial Russian Geographical Society, through its council, have projected a scientific movement toward the ice-fringed shores of Northern Siberia. The expedition, under the command of Mr. A. Tschekanowski, an old Siberian traveller.

has already set out in sledges from Irkutsk, and will be gone two years. After the opening of the Lena, Obi, and other rivers that empty into the Arctic Ocean, the party will strike northward along the Tunguska, a branch of the Upper Yenisei, and pursue its melting waters to the far north till they are lost in the Polar basin. The expedition will also thoroughly survey that vast *terra incognita* which skirts the frozen ocean, and off which lie the New Siberian Islands. It will return in 1874 along the valley of the Lena and by way of Yakutsk—the famous pole of greatest cold—and examine the wild Arctic wastes of Siberia in their various physical relations."

—*Deccan Herald:* "There is to be a committee of the most eminent of our educationists appointed for the purpose of considering what can be done to improve the present system of Government education, in conformity with orders issued by the Government of India. This committee is to assemble at this station in July next."

—*Pioneer:* "We see it stated that Professor Bushell has been appointed superintendent and manager of the mining operations in the Native State of Oodeypore. The Maharana, no doubt, seeing how dexterously the professor took oranges out of canaries, and reams of foolscap paper from his mouth, concludes that he will be able, by a similar exercise of *jadoo*, to extract the precious metals from the earth."

—*Indian Daily News:* "A young man of the name of Beuxley, who had resided with his father in South Colingah Street, committed suicide last Sunday, by swallowing a quantity of opium. The unfortunate man, who, it appears, was subject to epileptic fits, used constantly to strike the servants in the house, and on the day in question struck the sweeper. The father, coming to the knowledge of this, told the sweeper, in the event of his again being struck by his son, to retaliate with his broom. This seemed so to affect the deceased that he at once left the house, expressing his intention of never returning to it again."

Tuesday, June 3.

—*Friend of India:* "In a telegram from Mosul, dated 26th April, Mr. G. Smith announces to the *Daily Telegraph* the very successful results of his examination of the ancient remains and monu[illegible]ts, and the general face of the country from [illegible] on the Tigris down to Babylon on the [illegible]es. Thence he crossed into the marsh [illegible] of Hillah, and investigated the Birs Nim[illegible] He had also gone across the Desert as far [illegible]ll Ibraheem. He has obtained upwards of [illegible]nty new inscriptions. One among them is [illegible]om a very important stele of Merodach-Baladan, [illegible]ng of Babylon, son of Milihu, grandson of Kurigalzu, period 1300 B. C. Another notable inscription is that of Vulnirari, king of Assyria, recording a list of expeditions and triumphs achieved during the reigns of Assurabalid, Belnirari, Sul, and Vulnirari. This interesting record gives the particulars of the restoration of the causeway to the great Temple of Assur, dated 1320 B.C. He has also recovered part of the series of tablets containing most curious and ancient Babylonian legends, as well as syllabaries of great utility, a bilingual collection of proverbs, and some astrological and mythological tables. Among other discoveries he mentions contemporaneous or historical memorials of Sargon, Esarhaddon, Assurbanipal, Nebuchadnezzar, Nabonidas, Cambyses, and Darius; and some extremely curious tablets of the Parthian period, bearing unmistakable dates. He excavated at Nimroud for seventeen days, and explored there the North-west Palace of Esarhaddon, the Temple of Nebo, and also some entirely untouched portions of the South-east Palace. This latter is of greater extent and grander character than has been supposed. He found spacious halls and fine chambers, the walls of which were ornamented with bands of plain colours. Under the pavement of one of these halls he came upon six clay figures having the head of a lion joined to a human body. These figures have four wings, and each of them holds in the left hand the symbolical basket. One of his most recent discoveries is that of a perfectly new text of the annals of Tiglath-Pileser. He is digging hard to obtain, if possible, the remainder of this highly important piece of history."

Wednesday, June 4.

—Correspondents of the daily papers write from many of the stations around us telling of thunderstorms and rain. Some of the thunderstorms are described as terrific. One account from Matheran states that a bungalow there was struck by lightning on Sunday afternoon, and the residents, Colonel Jones and his lady, were knocked down; the ayah was also knocked down and severely hurt.

—Dr. W. Johnston, Deputy Inspector General of Hospitals, Madras Army, writes a letter to the *Bombay Gazette* in which he claims "to speak of a means which has, without question, effected the cure of leprosy." The means employed is carbolic acid *vaporized by heat*. The patient is enveloped in an apparatus for giving vapour baths—head included, we suppose, as he has to breathe air through a tube. The patient's skin has to be well cleansed with soap and tepid water, and this vapour bath given every second day till the disease disappears.

—The frontier correspondent of the *Pioneer* reports that a Moulvy had been blown away from gun by order of Amir Shir Ali for exciting the Muhammadans to make a *jihad* against the Amir, by declaring that he had become a Christian.

—*Indian Public Opinion:* "A European woman, after playing at cards on the night of Sunday last, swallowed six annas' worth of solid opium, said to be a hundred and eighty grains." She was conveyed to hospital, and recovered, by means of a counter-poison having been injected under the skin, artificial respiration kept up by relays of students, and the use of electricity to maintain the action of the heart.

—*Overland China Mail, Japan:* "The Kioto exhibition is very successful; an average of 3,517 people are admitted daily.—A little girl was recently torn to pieces by a pack of hungry curs at Yedo.—A war of extermination against dogs is being carried on in the Awa province.—An earthquake occurred at Yokohama on the 17th April.—In view of the increasing use of stone for building purposes, some apprehensions seem to be entertained of what might happen if a shock of unsual severity were to occur.—Coal-fields have been discovered in two places in Awa. The coal is pronounced to be nearly as good as any in Japan.—An amicable arrangement is likely to be arrived at between the Japanese Government and the Peruvian Envoy, in the matter of the *Maria Luz* case.—Japanese ladies in Tokio are beginning to assume foreign costume, but with very doubtful success.—The first native marine fire insurance has lately been established, and promises to succeed.—Extensive fires have taken place recently. On the 24th March a large fire broke out at Hakodate, which destroyed about one-fourth of the native town. Seven lives were lost.—On the evening of the 29th March a fire broke out in the Tenchin-bashidori, Osaka, which soon overpowered the attempts of the native firemen to master it, and swept away everything over a wide area. At Yokohama a fire broke out on the night of the 22nd March in the native town at a carpenter's shop, and raged for a space of four hours, sweeping away no fewer than 1,509 houses, clearing nearly 44 acres of ground, rendering 5,672 men, women, and children houseless and beggars, and, it is believed, causing the loss of 26 lives.—The native Christians imprisoned in the province of Owari have been released, and are returning to their homes.—The Chinese guild at Nagasaki has issued a circular calling upon all their countrymen to unite for the purpose of 'bearing' or 'bulling' staple markets.—Silk-growers are now compelled to apply to the Government for permission to carry on their business.—In Etchizen there has been a rising of the priests and farmers against the Government, on account of the taking down of the edicts against Christianity from the public notice boards.—The Grand Duke Alexis left Nagasaki on the 29th April, for Vladivostock."

Thursday, June 5.

—*Home News*, May 16: Riots have taken place in Rome, owing to the Government forbidding some religious meetings on Sunday last. The health of the Pope is still very precarious; the latest accounts state that His Holiness is extremely weak, and that all business interviews are forbidden.

The Spanish elections have resulted in a great majority of Federal Republicans being returned. Conflicts between the Carlists and the Republican troops are of daily occurrence, and a victory is claimed by the former, in which it is said they captured 1,000 of the Republican troops, after leaving 200 killed and wounded on the field. Marshal Serrano has escaped from Madrid in disguise, and is now in France.

The Prince of Wales and his brother have left Vienna for Pesth, and will return to England towards the end of the month.—A commercial panic has taken place on the Vienna Bourse, consequent upon the failure of a leading firm, which has resulted in the suspension of a large number of firms and individuals. The panic has extended to Berlin, and has affected the London money-market.

The Modoc Indians have made another attack upon the American troops, and have since retreated to another of their strongholds, from which immediate steps will be taken to dislodge them.

An explosion at the Drummond Colliery in Nova Scotia has resulted in the death of sixty men who were in the pit at the time.

—*Overland Mail:* For twelve months past a fire has raged underground in South Shields, over an area of 300 square yards, amongst the pan-ash and small coal, beneath valuable properties, several of which have fallen, causing the death of three persons lately. On May 13 the fire burst through the surface, spread to a builder's warehouse, burned it down, ruined other properties, and is still burning. A panic was caused amongst the inhabitants in the neighbourhood. Great damage was done, and there is a probability of more being caused.

—A lad in New Hampshire, U. S., has been brutally murdered in bed by another lad, a somnambulist, who obtained access to his room by the window at night, and killed him with an axe. Being incarcerated on the charge of murder, this remarkable sleep-walker attempted to cut the throats of his companions in gaol in one of his midnight adventures, and wounded two of them. It is said that the prison officials had great difficulty in awakening him. This will certainly be a very difficult case for a jury to dispose of, and if the murderer be found innocent he will not be a pleasant young man to have at large.

—A young man, named Ernest Combier, belonging to the Plymouth Brethren or Darbyites in France, who had been sent to join his regiment, refused to carry arms, declaring that he was ready to submit to any punishment, even that of death, rather than to repudiate his principles. The colonel had no alternative but to send him before a court-martial for breach of discipline; and, in the course of the trial, the schoolmaster, who had been called as a witness, stated that, though he had done all in his power to eradicate these ideas, the prisoner had held fast to his original purpose. When he told him that in the event of a battle he would always be able to fire in the air, the young man declared that he would not do that, because it would be an act of treachery towards the Government, and that he preferred stating the case to his superiors when he was called upon to join the army. On similar grounds he refused to purchase a substitute, and, in reply to the warning of his schoolmaster that he would render himself liable to be shot for insubordination, he avowed his readiness "to add another to the three millions of martyrs who have already died for their faith." His behaviour at the trial is said to have been most exemplary; and, when questioned by the president of the court, he confessed that he had disobeyed the military laws, but had acted in conformity with those of the Gospel. He was sentenced, by a court-martial held at Paris, to undergo one year's imprisonment.

—The Akola correspondent of the *Times of India* has "no murders, rapes, burglaries, or anything of interest to chronicle." He however is able to chronicle that "the Patel of a village, in the vicinity, well known as a tiger shikarree, was aroused late at night by a tumult in his cattle-shed, and, peeping through the crevices of a door, discovered a tiger coolly walking off with a calf; the Patel took up his gun and fired, wounding the tiger, who immediately dropped his prey and fled. The next morning the Patel, accompanied by his two brothers and a Pardhi (the first armed with a gun and sword, and the remaining three with swords only), went in search of the animal, who was easily followed, owing to the blood-stains on his track. The tiger was first seen by the Patel lying apparently helpless under a bush, when he incautiously rested his gun against the trunk of a tree, and approaching the tiger pricked him with the point of his sword; on this he suddenly sprang up with a roar and struck the Patel senseless. The two brothers then bravely attacked the tiger with their swords, but were both disposed of in the same manner; by this time the Pardhi came up, and swathing his left arm in his dhotee thrust it into the tiger's mouth and proceeded to hack him with his sword, but by this time the tiger was quite spent and quietly fell back dead. By evening all three brothers died from the injuries received, leaving their families almost wholly unprovided for.

Within the last two or three months no fewer

than six or eight children are ascertained to have been destroyed by wolves. These animals are getting so bold that in daylight and within sight of their mothers they come and carry their infants away. (!)

Four fatal (but avoidable) cases of sunstroke occurred recently between Akote and a place called Hathoor, 18 miles away, on the whole length of which road there is not a single village, and not a drop of water can be had in the summer months for love or money."

We publish the above remarkable statements with some misgiving.

Friday, June 6.

—The Nagpore correspondent of the *Times of India* describes a remarkable "escape from death by the hands of an assassin, of Mr. C. W. Atkinson, District Superintendent of Police, Balaghaut. The unvarnished facts of the case are these:—Ghoolab Tewari, a police sowar, was living with a woman, who deserted him and contracted a *liaison* with a choomar. At about midnight of the 28th ultimo, Ghoolab Tewari induced four villains to aid him by alluring the choomar from his house, and brutally murdering him in the bed of the Balaghaut River. Before proceeding further, I must tell you that Choolab Tewri had been reduced in rank, from that of mounted sowar to the rank of ordinary foot-constable. This rankled in the man's bosom, and after murdering the choomar he hastened to Mr. Atkinson's residence and informed him of his having discovered the perpetration of a murder in the bed of the river, and begged the District Superintendent would follow him to the scene. Mr. Atkinson prepared at once to do so, and in turning his back to Ghoolab Tewari in the direction of his room the miscreant fired at him with a pistol. The ball entered under the left shoulder, and passing *between his heart and lungs* made its exit anteriorly. The murderer then fled for his life. Assistance was soon given to Mr. Atkinson, and the wounds looked to. Although the pistol had been so correctly pointed, and the ball had actually passed through its living target, yet no vital injury was occasioned. The medical officer in attendance has declared that his patient is now out of danger."

—It is stated that the Shah of Persia has taken with him to Europe £5,000,000 for the expenses of his journey, or about three years' revenue of his whole kingdom.

—*Times of India*: "On Sunday night last a meteor was observed to fall at Broach. The local papers state that it was very bright and travelled from north-east to north-west."

—Deaths last week, 340.

Selections.

POSITIVIST MORALITY.

The disciples of Comte, who advocate the claims of the so-called Positive Philosophy, speak with contempt of the ordinary belief of their fellowmen. They discourse pretentiously and arrogantly of the past, which they classify as theological and metaphysical. In the place of faith in God, and a belief in abstract ideas or first principles, they would substitute the observation and classification of phenomena, ignoring all final causes. The only positive knowledge is knowledge of physical facts and mathematical truth. That this pseudo-philosophy leaves no room in its shallowness for the agency of a divine being, and allows no sufficient basis of morals, has often been pointed out. Let it gain the upper hand, and we should soon have social corruption and civil anarchy.

So runs the reason of the case: but illustrative facts make a deeper impression than logical inferences. The *Golden Age*, in a review of the writings of "George Eliot," makes a plain statement of the social relations of Mr. and Mrs. Lewes, who are pronounced Positivists. Mr. Lewes is indeed an eminent philosophical writer in explanation and defence of the system of Comte, while Mrs. Lewes by her able pen has become the leading British novelist. It is this distinguished and influential literary position which induces us to notice the facts referred to; for nothing is more powerful to recommend evil principles than the example of men and women of acknowledged genius. At present there is a persistent endeavour to revolutionize society on the subject of marriage and divorce, and the secular papers are now widely copying, without critical comment, such a statement as this:

Mr. Lewes, the distinguished and clever biographer of Goethe, and a well-known author of philosophical works, had been unfortunate in his marriage relations; so too had Mrs. Lewes; they were a most ill-assorted pair, and she shook off the bond which galled her, and became unfaithful to her marriage vow. But Mr. Lewes himself was equally guilty of infidelity to his wife, and the law of England does this equal justice to man and woman, viz. it absolves neither from a marriage bond on account of the infidelity of the other, unless the one who asks freedom can claim to have been faithful to his or her own vow.

The marriage tie between this disloyal husband and wife was broken in fact but not in law. They had long lived separate lives when Mr. Lewes met and learned to love Miss Evans. His love was returned, and the question of their future was discussed by these loving friends and friendly lovers. They asked the advice and counsel of the wisest and best of their friends in this emergency, and at last, after much thought and discussion, it was decided by themselves and their counsellors that this, being an exceptional case it must be dealt with in an exceptional manner. A legal marriage between them was impossible, but since the affection which united them was no youthful passion, but the stable bond of a love founded on mutual congeniality and respect, they would be justified in uniting their lives outside of the law, if they were strong enough to bear the social consequences which must naturally follow from the infraction of the law. This they resolved to do, and from that time they have lived happily, contentedly, and hopefully together. All their best friends approve of their course, and no truer wife to her husband, no more tender mother to his children,—for she has none of her own—is to be found in all England than this brave and true woman.

The just consequence is that Mrs. Lewes is excluded from all English society, as the *Golden Age* informs us, but we are sorry that our contemporary has no more distinct and faithful warning to utter than this: "It was a perilous experiment, and one that no woman, unless she be as strong, as brave, and as pure, and as sure of holding her love as Miss Evans, would do well to repeat." The truth is that the act was in violation of the fundamental principles of morals. Mr. Lewes was the husband of a woman with whom he no longer lived. He could not obtain a divorce from her, however great her guilt, because he was himself an adulterer, according to this account. As divorce is for the protection of the innocent against the guilty, and as there was in this case no innocent party, there was no case for divorce. At any rate, no divorce had been obtained. Yet this unfaithful husband won the affections of Miss Evans, and she consented to live with him without marriage. If she is not his wife, then she is his mistress! No approval by Positivist friends can alter this fact. Not only so, but she is living with another woman's husband! No talk of affection, mutual admiration, domestic happiness, or motherly devotedness can relieve this public crime. We can understand that Miss Evans is the subject of a strong delusion, that she has a peculiar theory of social morals, and that she has force of will sufficient to brave the disgrace. It is none the less true that she is violating the seventh command of the decalogue, and setting an example of moral laxity which should be universally reprobated!

And must one not shudder to think of the personal peril which she encourages many another woman to incur, to whom an unfaithful married man makes unlawful proposals? Every man appears noble and attractive to the woman who has lost her heart to him, and how easy it is to plead that he is sadly mismated but cannot obtain legal deliverance, and that the form of marriage is of little consequence if the substance be present in a union of heart and life. "Mrs. Lewes," so called (there being a prior and legal Mrs. Lewes, who alone is entitled to the name) is liable at any hour to be deserted by her companion, nor would she have any claim upon him, being before the law, and in point of Christian morals, only his mistress. He may never choose nor wish to take advantage of his legal opportunity, but this could not be assured in other cases, and Miss Evans has done that which will aid hundreds of seducers in gaining the affection and in sacrificing the virtue of their trusting and infatuated victims, whom they will afterwards desert. She has openly defied public morality, assuming to be a law to herself and to disregard the enactments of Parliament and the decisions of the courts intended to guard social purity. No insane devotion to a man or a theory can shield her from reprobation.

Miscellany.

—*The Preacher's Lantern*: concluded from last *Guardian*:)

Finally, we would earnestly entreat a prayerful and unbiassed consideration of this great question of what is now called special work, but which we venture to think ought to be incorporated in the regular work of the churches. Let no man condemn it until he has tried it under the conditions we have named. If he dreads extravagances and their consequences, let him think again whether a monotonous uselessness is not the most frightful extravagance possible in the name of Christianity. If one soul perish by wild fanaticism (which is a ghost of the devil's raising), let him ask how many are going down to the "bottomless pit," no one lifting up a warning voice, and struggling to their rescue. It is amazing how men, with perishing crowds before them, and with the command of their Lord upon them, can put forward such paltry objections as are raised. One would think that any and every thing would be done to save a soul from death, and that any madness of method would be condoned by the infinite preciousness of the object sought. Truly it is no time to be nice about methods, though we boldly and persistently maintain that those dealt with in this paper are approved by God. It is a time for action, and we care little whether the action be regular or irregular, as conventional standards go, if Jesus be lifted up, and dying men look to Him. Let us not say that the King's highway is blocked up, but gather out the stones. Let us not sit down and bewail our failures, but arise and work, for God is working. Let us not look upon the foolishness of preaching as an antiquated weapon of war, but bring it out of our dusty armoury, and furbish and sharpen it by real fighting. Let us not dare to say that the masses cannot be gathered until we have gone to compel them to come in. England is waiting for evangelists, for our mightiest preachers; and when they appear God will speak through them, and the people will "How beautiful upon the mountains are of them that bring glad tidings!"

—In the *Christian*, April 10th, is an by Mr. Henry Reed of Harrowgate of his conversion. We make the following extract:

I prayed much, and I fasted much, and perfor ed all manner of works; but still I was overcon by sin, and I had no notion of salvation by faith.

At last I thought I should never be able to find what I was seeking in the midst of all this depravity; and though I had a good business, and was making money, I thought, What is the use of money if my soul is to be lost? I knew now there was a God, and I used to look at eternity as a finite being can look at it, and reason in this way: "What! shall my existence run parallel with the Almighty's? Shall I never die? Is eternity—fathomless, shoreless eternity—before me? It *is* before you, and what will that eternity be to you? I know not; it is all dark. I have no meetness for it." And oh! when I realized that eternity, I determined at any cost to know that I had a scriptural hope of an eternity of glory.

I made up my mind to give up everything and return to England. Then it was suggested to me that if I did so I must make a long voyage, and subject myself to hearing many oaths and curses. Sin had become hateful to me; I hated it with a perfect hatred, though it still overcame me, so I thought, "Well, I will try and avoid the annoyance of wicked men; I will buy a ship; I will have a crew and captain of my own, and if any man dare to swear on board that ship, he may look out. I will be the master, and if anyone dare to insult my God, we shall have a controversy, he and I."

Accordingly, I made preparations and set sail. On board the ship I thought, "It is only right that I should have some kind of religious services with the crew during the voyage. What can I have?" I had a book with me called "The Whole Duty of Man," and I thought I could read to them a chapter from the Bible, and then a chapter from this book. I thought I had no right to force the consciences of the sailors, but that the attendance ought to be voluntary, so, in order to induce them to come I said, that I would give an extra glass of grog to every man who came to the service. I always had my congregation every Sunday morning, and the steward stood at the door of the

cabin and poured out to each man a glass of spirits as he left.

On landing in England, I took a house in Regent's Park. I had never been accustomed to enter any place of worship except those of the Church of England, and I wandered about the West-end from church to church, hearing the men preach one after another; but I did not find what I wanted. My great idea still was to please God, and I tried to do so by praying and reading much, and by visiting and relieving the poor. No one ever spoke to me about my soul, but light began to shine into my heart. It was very faint at first, but it found an entrance. I saw that I was seeking salvation by works; that I had done wrong in leaving Tasmania, and that the voyage to England was all works. I ought to have sought God where He had placed me. I thought, "Well, if I have done wrong, I will go back." So I went back. I came home by Cape Horn; I went back by the Cape of Good Hope: so that I literally circumnavigated the globe with no other object than that of finding peace to my soul. Some folks would hardly go a couple of hundred yards on a wet night for such a purpose, but I went eight-and-twenty thousand miles, through many a storm, and many a tempest.

By the time I got back to Tasmania, the light had wonderfully increased, and I saw clearly the way of salvation, that "it was not of works lest any man should boast." At times, in secret, I felt wonderful peace and comfort, and I used to shed tears of joy. Then I thought, "Surely I am right; my only trust is in Jesus; I am right." But again the thought would be suggested to me (oh, how vividly I remember it!), "You are all wrong, your imagination has pictured the death of Christ, and the cross of Christ, and the sufferings of Christ, and while you gaze upon them and perceive that all this was for you, you of course feel, and so you would if any friend had done as much for you. They are merely natural feelings, and have nothing to do with saving grace, with being born again."

Through reasoning thus, I threw all my confidence overboard; but I made up my mind that if such a thing was to be obtained on earth as an assurance [redacted] mind of God I should have it. I might do with uncertainty about earthly things; but I should be worse than a fool if I [redacted] with even the shadow of a doubt whether it uld be heaven or hell for me throughout ternity.

I commenced reading the Bible on my knees, weeping, and praying, and crying to God as I read it. I prayed until large wounds formed on my knees, and I had then to lean against the wall, and there cry out to God for mercy! I came to the conclusion that it was his will that I should have what my heart longed for, the witness of the Spirit to the fact that I was "born of God." I sought also for this assurance by signs.

One night I was remarkably filled with the love of God (still I was tempted to think it might merely be natural feeling); I was going to visit a dying man, and I said to God, "I shall take it as a sign that I am right if this man finds mercy and dies happy." My unbelieving heart was even more than satisfied that he was truly awakened, and truly converted. But was I now at rest? I was worse than ever. I thought what a rotten foundation was the conversion of that man on which to rest the hopes of a human being for eternity. My health was getting much impaired through my distress of mind and continual fastings and prayers; my friends were in great anxiety, thinking that I should kill myself, but my deliverance drew nigh.

One night, after my wife was asleep, I rose and left the house, to meet two converted convicts in a schoolroom, for several at this time had got awakened and saved, and it was during that night, between two and three o'clock in the morning, while in prayer to God for light, I had such a view that it is "by grace we are saved," grace—free, unmerited, "without money and without price," and that I must have no secret trust in my fastings, prayers, or tears, in sufferings of body, in having forsaken all, gone round the world, and been persecuted; there must be no dependence in any or all of these things; but I must go naked, helpless, and having nothing, and look to Jesus for all. I saw it, I looked, and I lived! Christ took possession of this poor, weary, troubled heart. The storms had come, but I found Him not in them; the fire had passed over me, but I found Him not in the fire; but when "the still small voice" came, then I wept for joy, and I have never since had even a temptation to doubt of the reality of the work then wrought in my soul by the Holy Spirit. I could now praise God and say "Father, Father, my Father!" Have you ever experienced this change? I do not ask if you have come through the same agony of mind that I endured, but have you renounced yourself and all your works, and all your doings, and come helpless, guilty, and lost, and accepted Christ as your Saviour?

—Bombay Auxiliary Church Missionary Society's Report for 1872. Rev. J. G. Deimler: "Two features worthy of notice are the formation of a small congregation of East African Christians, under the care of the African Catechist, W. Jones, and the Zenana Mission amongst the Musalman women, of Mrs. Deimler, the first being a most needful institution for preserving those who call themselves Christians from falling into ungodliness and vice, and for establishing them in true religion and virtue; and the second being almost the only way open for influencing the Musalman women for good and bringing the Gospel truth to bear upon them.

"Our evangelistic labour has produced a couple of candidates for baptism, whom we joyfully hope at an early opportunity to add to the Church of Christ.

"I must say a few words on the *East African Congregation*. This congregation numbers 18 persons; the generality of them know no language properly. Kisuaheli forms the medium of communicating Divine truth in the Service, mixed with English, Hindustani, and Marathi. The hymns they sing in English. All of them with one or two exceptions were for a time in Sharanpur. During the past two years they have with difficulty and after long searching found work with but small pay; and many of them would with pleasure volunteer to emigrate to Africa, and there commence to form a colony. Those here are sober and behave well, whereas those dispersed on the lines of railway, cast into the very dregs of a licentious body, have lamentably gone astray. I am persuaded that India is no place for East African Christians; they can in no wise assimilate with any of the existing communities, owing to difference of language, feeling, descent, and manners, and must therefore remain for ever mere wanderers in a foreign country. The heathen Africans, having many things in common with Musalmans, join most naturally the Musalman community; thus most of them profess Islam."

Rev. T. K. Weatherhead: "Since my return to India I have taken sole charge of '*the Mission Church*,' with its European and Eurasian congregation, acting as Pastor and Minister. *Services: Sundays* 11 o'clock A.M., 6 o'clock P.M. During the past year *the services* have been well attended, also the week of prayer in May, and the 20th of December for increase of Missionaries. We acknowledge the Lord has been with us and has blessed us. Our prayer-meetings have not been largely attended; still we have had from 14 to even 30 present. We have always felt that we have been the two or three met together in the name of Jesus, and so have believed we should receive, and accordingly have received, the blessing. Every Thursday evening was set apart for special prayer, seeking a blessing on the Sabbath services, and pleading for any sick person or special case brought before us. The last Thursday of each month was given to Missions. Bible Classes have been held on Fridays and Tuesdays, a general one on Fridays, and for young ladies by Mrs. Weatherhead on Tuesdays."

Rs. 6,021 were contributed by the congregation, of which one-half was for the Pastoral Aid Fund.

Rev. Appaji Bapooji: "It is a well-known fact that the majority of our present members of different Native congregations in Western India—I mean the leading and respectable Native Christians—are indebted to Missionary Schools for their first impressions of the Christian religion. During the month of May I was requested by three young Hindoos of respectable family to go and live near their house at Colaba, in order to aid them in their religious inquiries; and from the history of their early days I find that they and their eldest brother received their early and lasting impressions of Christian truths from our Missionaries in connection with our Money School. These four young men, who all owe their religious impressions and knowledge to the Robert Money Institution, have become Christians in connection with another Mission, and are maintaining a creditable Christian profession. These young men are an illustration of the saying, 'one soweth and another reapeth.' Who can tell what the Mission Schools have done in the minds of the boys who have received their education in our schools?"

Rev. T. Carss: "I am generally so inclined to look upon the dark side of things that it gives me peculiar pleasure to be obliged to report favourably of the institution which I have the honour and privilege to superintend. Formerly the strength of the school was in the lower classes, now I am happy to say it is in the upper. All our higher classes are large and contain many very promising lads. Most certainly the school has never been in a more satisfactory state in every respect during the ten years of my connection with it than at present. Two lads passed the Matriculation Examination this year. In a Missionary point of view the school is in a most encouraging state. A spirit of inquiry is abroad. Do not misunderstand me. I do not mean that the boys have a greater love for, or take greater interest in, the Bible instruction, but that they seem more anxious to examine and dispute the claims of Christianity. This state of things is better and more encouraging than the contempt or at least indifference which formerly prevailed."

Rev. W. S. Price, Nassick: "Some months ago a large number of people of the poorer sort, and chiefly Mahárs, living in various parts of the country, were compelled, owing to the prevailing dearth, to leave their homes and go elsewhere in search of the means of support for their families; many such came to these parts, where food was not quite so scarce, and where employment was to be had on the railroad and other public works. Of these again some 50 or so came into contact with our Native Evangelists, and expressed a willingness to place themselves under Christian instruction. A few of them had relatives already Christians, but none of them had any clear views on the subject of religion. Their eyes were just so far opened as to see that idol-worship was a vain thing, and that there was something in Christianity which made men better and happier; and they were willing to inquire further into the subject. As they were working in gangs at a few miles' distance, I appointed two Evangelists to remain with them, and to take daily opportunities of instructing all who might be willing to come to them. About 30 evinced so much earnestness in the matter as to come together regularly, when the day's work was over, for instruction in the Gospel and for prayer. At the end of four months they came in and applied for Baptism, and after careful examination I found that 25 of them had made good progress. They knew the Creed, the Ten Commandments, and the Lord's Prayer, and gave very intelligent answers to questions put to them by myself and others. It appeared that not only had the Evangelists taken great pains to instruct them, but that the Lord Himself had opened their hearts to receive the Truth; and as they expressed an earnest desire to make an open profession of their faith in Christ, I had much pleasure in receiving them to Holy Baptism on the last Sunday in June. Thus 25 souls, viz. 11 men and 14 women, have been added to the Church, and whilst we praise God for this increase let us also pray that grace may be given them to witness a good confession, and 'to lead the rest of their life according to this beginning.' Some of the newly baptized, having work in the neighbourhood, will find it convenient to stay here, whilst others (probably the majority) will return to their respective villages."

Rev. C. F. Schwarz: "Pandurang's sister, a nice girl of 17 years of age, was baptized under extraordinary circumstances. I have mentioned that cholera raged in this district. It was on a Sunday afternoon at a catechization service that this girl, being quite well, answered questions as usual. At half-past five the service was over, and in less than one hour she was stricken down by the dreadful disease. All my people begged me to baptize her at once; I had however given her medicine and watched the symptoms. She seemed to get better, the awful cramps subsided and rest returned. I left her at 9 P.M., giving instructions to call me at any hour in case of a relapse. I was scarcely half an hour at home when a messenger came saying that she was dying. I found a great change for the worse in her, and therefore proceeded with her baptism in the circle of as many as there were at the time Native Christians present at the station. Then after committing her once more to the grace of God, and having pronounced over her the blessing of our triune God, the Father, the Son, and the Holy Ghost, I left her, contemplating the arrangements for her early burial next morning. However, to my surprise and the joyful surprise of us all, she

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got well during the night, so that she rose up for housework in the morning, and when the bell for daily prayer called the inmates of the Mission compound together she also occupied her usual place, and it was as if we had received her alive from the dead."

Rev. W. A. Roberts, Malligaum: "I have endeavoured to lead the Native Church to lean more upon God than upon the European Missionary—a lesson which has yet to be learnt. When it is learnt, we may hope for more spiritual life and an increase of true members.

"I have baptized a Brahmin youth of about 18 years of age since coming here. The circumstances attendant upon his baptism, though only a sample of others, illustrate the persecution which has yet to be undergone by those who follow out their convictions. He is engaged in connection with the Revenue Survey, which, part of the year, has its work here. He met one of our Christian school-teachers in the Native Library and entered into a conversation with him. He said he had heard our religion preached in Ahmednuggur, and seemed favourably disposed towards it. The teacher invited him to come to me, which he did. He obtained answers to questions which appeared difficulties to him, and came regularly to me for instruction twice a week, for a month or so. He very quickly picked up the elementary truths of our religion. He desired baptism, and, as I saw no obstacle, I appointed a Sunday. When his fellow-clerks knew of his coming to me he was subjected to petty annoyances. I advised him not to leave his home until he was expelled, but in the week preceding the Sunday upon which he was to be baptized he took refuge with the Native Pastor, and there broke caste before the Kotwal. It caused considerable excitement, and many gathered round the house. His widowed mother, his uncle, and other friends tried to dissuade him from baptism, but he remained firm. It was thought desirable for him to obtain a few days' leave from office until he should have been baptized. On the Saturday morning he had gone to one of the schools with the teacher before alluded to, when his friends came and persuaded him to go to his office with them. He said he would go, put his papers together, and shortly return; but not doing so our suspicions were aroused. Two or three reports were current—one that 200 rupees were collected and he was sent to Nassick to be received into caste again; another that he was taken to a village 12 miles distant to another uncle who was school-master there. The latter proved correct. In the following week, however, he returned. It seems they gave him food after he left the school, after eating which, he says, he was not properly conscious until the next day, when he woke up with everything strange about him. I had arranged to be away the Sunday after his return, but he was baptized on the Sunday week. His former name was 'Vishnu;' we gave him the name 'Vishwas,' the Marathi word for 'Faith.' We trust he may continue faithful to the end."

Rev. Shankar Balwant, Malligaum: "On bazar days I occasionally went with my Christian brethren to preach the Gospel in the town and cantonment of Malligaum, where we had a good audience, listeing to the tidings with great attention and interest, and sometimes holding discussions with us. I have, during the latter part of the past year, accompanied Colonel Stileman, on several occasions, on his evangelistic labours. The cantonment was highly blessed for some time in having for its commandant this pious and truly Christian gentleman, who, notwithstanding the services he had to render to the State, went on street-preaching and proclaiming the Word of God and the tidings of the coming day."

Rev. Ruttonjee Nowrojee, Aurungabad: "In the beginning of the last rains I was obliged to dismiss one of the lay agents of the Society for misbehaviour. He went over to the Romish Church, where pecuniary help was offered to as many of my people as came in contact with the followers of that Church. They kept up much restless agitation, and spent considerable sums of money for months, in order to carry out their purpose. It was evident that they were bent upon proselytizing, without any regard to the unfavourable antecedents or the unfitness of the people whom they sought to bring over to their faith. Four of the families from among my people were drawn away. They had proved themselves a very unworthy lot, and I was rather glad that they left their native villages, where they had brought the Christian name into disrepute by their unchristian-like character."

Rev. J. Sheldon, Kurrachee: "During the year three adults have been baptized—a Hindu who at the time of his baptism was an *employé* in the Post Office, a Havildar who died true to his faith in December last, and a young Mahomedan, who is for the present living as a Christian with his mother.

"One advantage of regular bazar-preaching, in addition to keeping the Gospel message constantly before the residents of the town, is that pilgrims and strangers, of whom great numbers pass through the port, are drawn to the preaching, and, once an acquaintance is made with them, a way is opened for quieter intercourse with them in their dharmsalas and serais. Three Native Christians assist us in this work; and they, together with Catechist Ishag, who has recently joined us, form a stronger staff of evangelists than we have had for some years past."

Rev. A. Yarnold: "Our school and its various agencies are, I trust, under God, doing some good. We cannot boast of actual conversions, but we trust the ground is being broken up and good seed is being sown."

TELEGRAPHIC NEWS.

London, May 29th: The German Government views the political changes in France tranquilly.—*Obituary:* General Edward Percy Buckley.

30th: The Orenburg and Mangischlack columns are exchanging reports. The Aschisaka [? Djizzak] and Kasalinsk detachments have effected a junction. A very destructive conflagration is raging at Boston, Massachusetts.—The eldest son of the Princess Alice has fallen out of a window of the palace at Darmstadt, and been killed.

Paris, 30th: The French Ambassadors at the principal Continental courts tender their resignations. General Barail replaces General Cissey.

31st: The National Assembly has voted the reconstruction of the Vendôme Column.—The Bank of France has agreed to advance the Government 200 million francs in gold towards the payment of the indemnity.—Further changes are announced among the French Prefects and Sub-Prefects.

St. Petersburg, 3st: The Czar has left here for Vienna.

London, 13th: The fire in Boston has been extinguished. There has been a loss of 1¼ million dollars.

June 1st: The Shah of Persia has been brilliantly received at Berlin.

Madrid, 1st: At the opening of the Constituent Cortes to-day, Señor Figueras in his speech said that the Republic will maintain order in the interior, and disclaims any connection with an European revolution.

2nd: Señor Figueras announces the separation of the Church and State, the abolition of slavery in Cuba, and the forced issue of 1,500 millions of reals in notes on the Bank of Spain. It is officially announced that General Novilas with 12,000 troops has hemmed-in the Carlists at Biscay.

Paris, 2nd: The Orleanists are making efforts to dissociate from an alliance with the Legitimists and Bonapartists.—The Bourse settlements with Germany passed quietly on Saturday.—Germany will not enter into regular diplomatic relations with MacMahon's Government until assurances are given that the treaty between the two countries is faithfully adhered to.

St. Petersburg, 2nd: The Turkestan detachment encamped on the frontier of Khiva on the 29th April.—The Czar has arrived at Vienna, and been very cordially received.

New York, 2nd: The Modoc War has ended, and Captain Jack and his companions have been captured.

London, 3rd: A great trade demonstration took place in Hyde Park yesterday against the laws for the punishment of workmen.

Paris 3rd: Marshal MacMahon, in his proclamation to the Army, says the choice of the Assembly in electing him President has testified confidence in the loyalty and patriotism of the Army, and their energy to maintain order and respect the laws.—General Ladmirault has been appointed Commander of the Versailles Army. Marshal MacMahon has authorized Prince Napoleon to enter France. The French diplomatic resignations are contradicted.

4th: Marshal MacMahon has announced that he will maintain M. Thiers' foreign policy.—Fresh credentials have been sent to the French Ambassador at Berlin, Germany considering it a necessity.

Madrid, 4th: The Carlists in the province of Biscay, numbering 5,000 men, have eluded General Novilas and entered Guipuzoya.

London, 4th: Immense preparations are being made at Guildhall for the entertainment of the Shah of Persia on the 29th instant. A grand naval review is being organized at Portsmouth.—There is renewed depression on the German Bourses.—Asiatic cholera has appeared in some villages in West Prussia.

5th: A Dutch man-of-war has fired into three merchantmen under English colours bound from Acheen to Penang.—The Acheenese are preparing a prolonged resistance.—The Emperor of Germany is indisposed.—The French paid the first instalment of the fifth milliard of the indemnity yesterday.—Sir Andrew Clarke has been appointed Governor of the Straits Settlements.—*Obituary:* Colonel French, Member for Roscommon.

Aden, 5th: H.M.S. *Thetis*, during the passage from Suez to Aden, attacked twelve dhows at Asah Bay, which were supposed to be slavers. The natives swam ashore. The *Thetis* then burnt the boats, and captured twenty men and brought them to Aden; they have proved to be traders. The Admiralty Court has decided the attack to be illegal and unauthorized, and the *Dalhousie* has been sent to Asah Bay to save the men.

PASSENGERS SAILED.

Per Str. *Geelong, May 30th:*

For Southampton.—Mr. W. Thacker; Mr. J. S. Oswald.

For Brindisi.—Mr. L. Crosier.

For Venice.—Major Hogg and Mr. and Mrs. B. E. Keel.

Per Str. *India, June 1st:*

For Genoa.—Dr. Smith; Mr. J. Strecker; Mr. Flemming; Mr. Giovannoni; Mr. Stewart; Mr. F. Perret; Mr. Tanner; Rev. Nicolas; Mr. and Mrs. R. Lupi; Mr. C. Michelli; and Mr. S. Giovanni.

For Naples.—Mr. J. H. Wilson.

For Alexandria.—Mr. S. Martin.

For Suez.—Mr. O. Vogler; Mr. F. Seston; Mr. Wilcox; and Mr. Wolfstern.

For Aden.—Mr. Manockjee and friend.

Per P. O. and Str. *Tunjore, 6th:*

For Southampton.—Mr. Braddock; Mr. A. E. Annan; Miss K. P. Collis; Mr. John Hewitt; Mr. Isaac Sinclair; and Mr. W. Henderson.

For Brindisi.—The Right Hon'ble Earl of Ranfurly; Mr. Comber; Mr. H. T. Prinsep; Mr. Robert Smeaton; and Rev. W. D. Cowley.

For Venice.—Mr. H. Williams; Mr. W. J. Best; Mr. J. Slight; Capt. D. W. Laughton; Mr. Dow; Mr. H. A. Higgins; Mr. S. L. Macnaghten; Mr. C. E. Nind; Mr. Thompson; and Mr. and Mrs. Hogarth.

For Suez.—Mr. R. L. Keys and Mr. Kenneth Mathieson.

PASSENGERS ARRIVED.

Per P. and O. Str. *Orissa, June 5th:*

From Sothampton.—Miss Birch; Capt. Farquharson; Mr. J. Medlen; Bandmaster Mahoney and wife; Mr. R. Swanson; Mrs. Sharpe, child and infant; Major A. Wynch, R. A.; Mr. Machon; Col. Mills; Mrs. Mathews, child and infant; Mr. G. Hostey; Mr. J. Brown; Mrs. Bullock and infant; Col. A. Becher; Capt. H. A. Yates; Mr. C. [redacted] Ingham; and Mr. A. Miller.

From Brindisi.—Major Monckton; Mr. H. B. Erskine; and Mr. G. Wiggins.

From Suez.—Baharan Ebn Shrief.

From Aden.—Mr. Guinness.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

MARRIAGE.

HATTON—STEERS—May 29th, at Kirkee, James Hatton, P. and O. Co., son of the late Jas. Hatton, W.S., Edinburgh, to Catherine Mary, eldest daughter of Captain A. Steers, R.A., Kirkee.

TEASDALE—MUNDAY—May 31st, at St. Andrew's Church, by the Rev. D. Macpherson, Mr. T. W. Teasdale, Commander Str. *Pehlwan*, to Kathleen, third daughter of D. M. Munday, Esq., Bombay Medical Staff.

DEATH.

LAWSON—June 4th, at Mount Road, Mazagon, Mr. H. W. G. Lawson.

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